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The Critical Life
—Richard Gilman

THE

Commonweal

Racism in the North

Focus on Segregation

by Dennis Clark

A Stranger in Spain

Land of Legends

by Kathleen Craig

SENTRY: A POEM . . . . . by Pierre Henri Delattre
A LESSER KNOWN STAR . . . . . by Lawrence R. Dawson, Jr.
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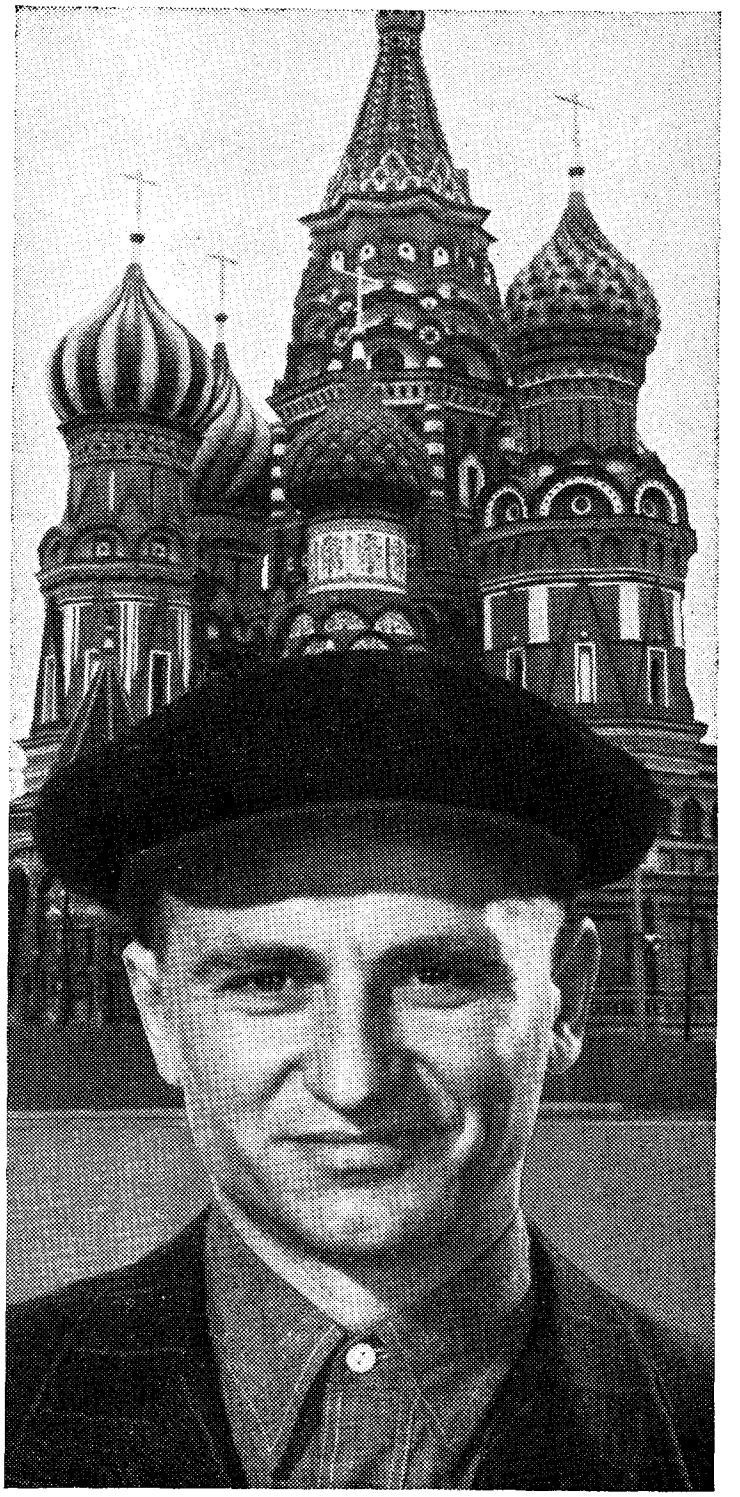
Will he take away an American steelworker's job?



Meet Vladimir Petrov, Russian steelworker. He earns about 56 rubles a day.

American steelworkers earn about $24.00 a day... four times as much as steelworkers of Western Europe, over four times as much as Vladimir, and seven times as much as Japanese steelworkers.

So what?

So this: Many foreign countries have zoomed their output of steel – they're selling it all over the world—and in increasing amounts even in the U.S.A. For instance, more barbed wire is being imported here from abroad than American mills are producing.

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Certainly it will not help America if the spread between U.S. and foreign wages is increased. It will only serve to export jobs.

Isn't it time to stop this inflationary rise in wage costs that is undermining the job security of American workers?

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FIFTH YEAR OF PUBLICATION

week by week

WESTERN POLICY ON BERLIN

THE BERLIN CRISIS precipitated by the demands of Nikita Khrushchev remains critical—and the time for Western decisions is rapidly running out. The exact means by which Mr. Khrushchev intends to secure his policy only he knows, and whether he always knows may legitimately be questioned, for he seems as changeable as a small boat in a tricky wind. Despite his twists and turns, however, his immediate goal seems only too apparent. He hopes to wrest effective control of West Berlin from the Western powers, or, if that proves too difficult, to gain concessions from them by negotiating away the immediate crisis he has provoked.

This probing, challenging action fits neatly into the pattern of Soviet-Western relations which has developed over the last many years. It is a pattern which includes the very division of Germany and Berlin, the battle of Korea, the attacks on Quemoy and Matsu, and much violence and unrest in countries of the Middle East. In spite of this pattern, which allows the West to anticipate, in some measure, the strategic attacks of the Soviet, the present challenge finds the Western powers at once firm and unprepared. The individual powers of the NATO alliance are firm in the conviction that West Berlin is of immense importance to West Germany and to the over-all welfare and prestige of her allies. They mean to resist the Communist desire to absorb West Berlin into the satellite of East Germany. The uncertainty of the NATO powers is only too evident, however, when the discussion turns to the means by which the firm resistance is to be shown.

Much of the dissension has been publicized by the attention directed to Prime Minister Macmillan's visit to Russia. Mr. Macmillan's visit was scheduled before illness forced Mr. Dulles to withdraw from active direction of U.S. foreign policy. Circumstances conjoined, thereafter, to elevate the significance of his trip, his reactions to Mr. Khrushchev and his subsequent suggestions about the future direction of Western policy. For varying reasons, no Western country has received his suggestions warmly. The receptions he was given in Paris and Bonn were marked by official warmth, and the partings were amicable and friendly. But beneath these meaningful gestures there lay very real worries.

MR. MACMILLAN had to reassure his French and German counterparts that "disengagement" can mean many things to many men and that he, of course, did not use it in the sense in which the Communist leaders would like to accept it. Nevertheless the reassurance was necessary, for at this point the withdrawal of Western forces would strike many Europeans as capitulation in the face of Soviet pressure. Whatever the merits of "disengagement" as Mr. Kennan defined the term, they vary with the climate of the cold war, and at this point they have been greatly reduced.

Mr. Macmillan has yet to thresh out mutual problems with President Eisenhower. After his talks, it is hoped, the NATO powers will be able to approach the Berlin crisis with a greater show of unity and with fresh, vigorous proposals. While hope for such proposals may now be stronger than expectations, Mr. Eisenhower's recent reassertion of leadership has been heartening. Even those who have been among his most severe critics have noted that on this particular issue he is informed, assured and assertive. What he has asserted does not lead one to believe that he and Mr. Macmillan will immediately come to full and complete agreement, but it does suggest that the West will be

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able to speak with the firm voice that many had attributed only to Mr. Dulles.

The problems that must form the staple of discussion among the Western allies remain grave. Do we now have adequate ground forces to oppose whatever the Russians might choose to pit against them? Do we wish to rely upon these or are we willing to resort to nuclear weapons? If we intend to rely upon one of these measures, have we made it sufficiently clear to the Russians? If neither of these alternatives is possible, is there another course outside of negotiations? And if we resort to negotiations, how much are we willing to negotiate? What have we to bargain with?

These are the hard, sharp questions which we now face. President Eisenhower has answered some of them, but the answers have seemed to close off avenues while opening none. "We are not going to fight a ground war in Europe," he has said. Nuclear war, he has suggested, would be wildly destructive, in excess of what it would be intended to accomplish, but it seems not to be ruled out completely. He questioned the value of negotiations at the summit, but they now seem to be the most desirable of the possibilities. If they materialize, it would be well if President Eisenhower's vigorous leadership were informed not only by the experience of our allies but by the most imaginative, thoughtful proposals of our national leaders.

WHICH REPUBLICAN PARTY?

THOSE SOUL-SEARCHING Republicans continue their search for identity. In February, G.O.P. National Chairman Meade Alcorn, acting with the approval of President Eisenhower, named the members of the new forty-four man Committee on Program and Progress. Conceived after last November's Democratic sweep, the Committee was commissioned "to examine and clarify long-range political objectives of the Republican Party," and it set to work with commendable promptness.

It is still far too early, of course, to say how much progress the Committee on Program and Progress will make, but its first meeting at least had plenty of program. Four "task forces" were set up to study the application of Republican principles to modern problems, and the chairman of the group, Charles H. Percy, promised that his committee will avoid "platitudes" and aim instead for a clear statement of Republican principles that will attract independents and "discerning Democrats." A statement of its aims prepared by the group said: "The

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committee will be forward-looking. It will avoid assumptions that may now be outmoded, however well they may have served in the past. . . . Certain principles of American life and Republicanism are timeless, but even these must be studied for their application to the rapidly changing world in which we live."

All this sounds very like "modern" or "Eisenhower Republicanism," and perhaps Senator Barry Goldwater of Arizona anticipated the worst. At any rate, Senator Goldwater gave the committee a slide-illustrated lecture on the dangers for the Party of those views normally associated with President Eisenhower, titular head of the G.O.P. Why does the G.O.P. lose elections? "The trouble," said Senator Goldwater, "is not that we are Republicans. The trouble may be that we are not Republican enough." If the G.O.P. does not stick to Republican principles, he warned, "we may come to have a one-party system in the United States, and the evidence suggests that party may take a shape entirely hostile to the great American tradition."

Thus Senator Goldwater returned to a favorite theme, an appeal to his fellow-Republicans to abandon modern Republicanism in favor of a return to the "true" principles of the G.O.P. Many of his colleagues in the Party remain unconvinced by the arguments of the Senator from Arizona, however, for several practical reasons. Senator Goldwater did win re-election last fall despite the Democratic trend, but he did so against an opponent who aroused little feeling one way or the other. At the same time well-established Republican candidates who shared Senator Goldwater's views were going down to defeat all around the country, "true" Republicanism or no, and most of the G.O.P.'s surprise-victories last November were won by Eisenhower Republicans. It was for such members of the Party that Senator Javits of New York recently spoke when he appealed for support for Republican candidates by the liberally oriented Independent Voters of Illinois. "The Democratic Party cannot arrogate to itself the mantle of liberalism today," Senator Javits said. "The acceptance of the principle of progressive Republicanism by the Administration seems clear."

Thus the lines of division inside the G.O.P. are sharply drawn. And as Senator Goldwater receives more and more national attention, it becomes increasingly clear why Eisenhower Republicans in the Senate fought so hard to keep him from being named as head of the Senatorial campaign committee. The modern Republicans know how much their political futures depend on a favorable public image of the G.O.P., and their idea of this image and Senator Goldwater's have little in common. Between now and 1960 these differences are almost certain to become more and more sharp, and Eisenhower Republicans fear that Senator Goldwater's "cure" may be the death of them yet. Their fears are not without cause; indeed, one of the few consolations left to them is the knowledge that the G.O.P. is at least unlikely to have a secession movement in 1960—a claim the Democrats cannot make at this point with complete confidence.

HAWAIIAN STATEHOOD

AT THIS SEASON of the year there is something particularly appealing about the impending accession of the Hawaiian Islands to full-fledged American statehood. Congressional approval means that one of our sovereign states will be a distant Pacific archipelago possessed of the charms associated with the South Seas. These sun-drenched islands, which extend hundreds of miles out toward the Orient, range in topography from sandy bathing beaches to mountains capped with snow; the vegetation is lush and varied; the temperature is as equable as can be the year round. And in this land noted for its soft music and flowered leis of friendship pure-blooded Hawaiians and other Polynesians, Japanese, Filipinos and Chinese live with a Caucasian minority in a most amicable fashion.

The gentleness, friendliness and winning simplicity of these Polynesians and other ethnic groups on Pacific islands have long attracted artists and writers from the West. It could hardly be more

Commonweal Associates

THE FIRST FIVE days of the Thirty-Fifth Anniversary campaign to enroll members in the new Commonweal Associates have brought forty-five Charter and Sustaining memberships. In addition, a number of readers have sent in donations and encouragement for this important campaign. Membership cards are being prepared for those who have already enrolled. In an early issue we will publish a list of the membership to date.

We are most grateful to those readers who are responsible for so heartening a beginning, and we feel confident that other readers who believe in what The Commonweal stands for, and have concern for its future, will soon participate in the Anniversary drive for Associates.

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fitting that the Hawaiian Islands should now attract attention as a model for harmonious racial relations. The bringing together of so many different people on a land area cut off by the sea and one so small that Hawaii will be only our forty-seventh largest state may well be partially a result of past colonialism. It is undeniable that large numbers of foreign workers were imported some years back to man the islands' sugar and pineapple plantations. But in the course of years the various ethnic groups have taken hold and prospered.

As with every earthly paradise flaws are inevitable. Even the absence of racial barriers is not quite complete as there are still certain Hawaiian clubs that practice Oriental exclusion. Oahu, the island on which Honolulu is situated, has six hundred fifty inhabitants to the square mile, a population density comparable to that of Britain and Japan. The need for land reform is striking, and this is a question to which the Hawaiian legislature is now directing major attention. It is said that a dozen private owners hold thirty per cent of the land of these islands.

The world over, and particularly in Asia, the emergence of Hawaii with its many ethnic strains as a full-fledged sovereign part of the United States can have only a beneficial impact. The fact that this Pacific archipelago will be able henceforth to conduct its own affairs without direct supervision from Washington will give Hawaii heightened political morale and self-confidence. The two Senators and the Representative which the new state will send to Washington are expected to join the new members of Congress from Alaska in lessening the power of the Southern bloc and enhancing that of the Western bloc in both Houses. From an American point of view Hawaiian statehood is an achievement which appears to have been long overdue and one to be welcomed from every angle.

THE ROCKEFELLER VICTORY

A CHRONIC WEAKNESS of political democracies stems from their dependence on popular favor. All too often the electorate remains so immersed in its own private concerns that it resists any resort to strong measures. Nowhere is this more apparent than in fiscal matters. It was hardly surprising that Governor Rockefeller's forthright and realistic efforts to meet the big financial problem of the State of New York should have provoked a flood of outraged letters. Yet his policy of responsibility won out in the end. And only in the matter of lowering family exemptions does Mr. Rockefeller seem to have followed a less desirable taxation principle.

In a number of ways Governor Rockefeller displayed political ability of a high order. He tackled his thorniest problem right at the outset, when newly arrived in Albany with patronage still at his disposal. He refused to be discouraged by the extent and vehemence of the opposition to his two billion dollar budget. He utilized his acknowledged persuasive powers to reach the electorate via T.V. and radio and in consulting with leaders all over his state. He secured the loyal support of all but a tiny minority of the Republicans in the state legislature. In putting over greatly needed tax increases, which are invariably unpopular *per se*, Mr. Rockefeller has emerged from his two-months' struggle as an even more imposing national political figure.

"AFFRONT TO THE CONSCIENCE"

THE EDITORS of this magazine have on several occasions been highly critical of the Department of Labor in connection with problems of seasonal agricultural labor, involving both Mexican nationals and domestic workers. For this reason we are happy to note what seems to be a new approach to the subject by Secretary of Labor James P. Mitchell.

In a recent speech, Mr. Mitchell took note of the fact that the economic status of migratory workers has been getting "progressively worse," and he therefore called for a complete reappraisal of the programs under which foreign laborers are brought into the United States for agricultural work. In some situations, he observed, "the so-called shortage of domestic workers appears to result from an unwillingness to offer the wages, the assurances, the housing and the transportation arrangements needed to attract and retain under-employed domestic farm workers."

This statement by Secretary Mitchell has already been praised "as a step in the right direction" by Archbishop Robert E. Lucey, on behalf of the Catholic Council for the Spanish Speaking, and we are very happy to echo Archbishop Lucey's words. As Secretary Mitchell noted in his speech, the conditions under which farm laborers live and work too often constitute "an affront to the conscience of the American people." A full-scale inquiry into this whole question is overdue, and we welcome Mr. Mitchell's attention to the problem.

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Racism in the North

Northerners display a consciousness of racial problems unparalleled since the days of the Abolitionists, but the North itself faces a grave racial quandary

by DENNIS CLARK

THE HISTORIC AMERICAN problem of race relations is undergoing a great change. The issue has moved out of its old regional framework, and in the decades immediately ahead the truly decisive events in relation to the "American dilemma" will take place north of the Mason-Dixon line. And this is true despite headlines about Little Rock; indeed, the school desegregation movement presaged this change in focus.

Efforts to desegregate the public schools revealed a consciousness of racial problems on the part of Northerners unparalleled since the days of the Abolitionists. At the same time, although the school desegregation movement was inspired by liberal impulses, the Northern approach to the race problem is by no means clearly or universally characterized by a liberal outlook. In fact, the North faces a grave racial quandary, as more and more of its leaders are aware.

Two potent forces work against racial division in the North. The first is formal civic ideology, which is committed to an unsegregated society with equal opportunities for all. In keeping with this sentiment, the most responsible elements in community life are for eventual and complete desegregation. Added to this democratic commitment to integration is the nature of economic life in the technical urban society which is characteristic of the North. This kind of society necessarily promotes mobility and tends always to override such divisions as those based on skin color.

Working together, these two factors have been operating strongly in favor of an end to racial separation. But the very strength of these influences has in turn increased social tension, for opposing forces that support the Northern version of segregation have also gained strength in recent years. Of all the factors working to continue and strengthen segregation in the North, the sheer facts of population shifts are perhaps the most important.

IN 1920 ONLY fifteen per cent of the nation's Negroes lived outside of the South. Today an estimated forty per cent live elsewhere. Negroes in America have been traditionally rural, but the proportion of Negroes in urban areas has jumped from forty-nine per cent at the beginning of World War II to over eighty per cent today.

America's eighteen million Negroes are obviously on the move. New York receives twelve thousand Negroes a year; Chicago—thirty-five thousand; Cleveland—sixty-five hundred; Philadelphia—five thousand. Even though the majority of the country's Negroes still live in the South, the strategic impact of this migration on the North has been extremely significant.

The cities of the North do not have a legally defined system of segregation, but segregation is there nonetheless. Theoretically, a non-white influx into Northern cities on the scale it has recently achieved could have brought about a dispersion of minority population. The containment system of property control and social exclusion, however, prevented this. Hence, in the great migration of non-whites to Northern cities, incoming Negroes by the thousands have concentrated in already existing ghettos located in the core areas of the metropolitan centers.

Today, therefore, the major Northern cities have terribly overcrowded, totally Negro districts, in which the population is measured in terms of hundreds of thousands of people. This fact in turn has produced dismay and confusion in the civic conscience on the one hand, and a great deal of popular anguish and resentment on the other.

One effect of this process has been a strengthening

Mr. Clark, Supervisor of the Housing Division of Philadelphia's Commission on Human Relations, writes frequently on urban problems.

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of the institutional aspects of segregation. Negro families have put their hard-earned money into the old neighborhoods, establishing a vested and expanding interest in the ownership of segregated housing. On top of this segregated residential pattern, segregated churches, schools, business groups and social circles have naturally grown. The normal complexity of social relations in big cities has made this pattern of segregation extremely difficult to deal with. Thus in many Negro groups one finds people who decry segregation in principle, but accept with ease the segregated character of local institutions and activities.

THE NORTHERN system of racial controls is, of course, thoroughly endorsed and wholeheartedly supported by important segments of the urban white public. Unfortunately, the memory of brotherhood luncheons, Fourth of July editorials and other democratic rhetoric fades easily when integration must be lived rather than talked about in abstract terms. The prejudice of large blocs of the white population has behind it all the sanction of time and standard practice in community life. Furthermore, the pattern of segregation established in the past has created its own problems, and these fruits of the past complicate and confuse present-day efforts at integration on the neighborhood level.

Disparities of income and education between incoming Negroes and older residents are frequent, and these irritate and perplex white neighbors. Fears about crime, property values and intermarriage are commonly found, frequently with pathological intensity. All these factors, plus the pressures of tradition and the use of scare-psychology by speculators or racists, conspire to frustrate desegregation trends.

There seems little doubt that a considerable portion of the white urban population accepts as natural what is in fact an unnatural order of things, segregation, and that the racist-minded can think of a million reasons why the present racial estrangement cannot be changed. Despite the cosmopolitan character of some portions of Northern urban life, therefore, the large and influential areas of community life remain consciously and carefully segregated, in deference to the dominant white viewpoint.

THE MUSHROOMING GROWTH of the urban racial ghettos has contributed to the griefs of city-fathers. The rush of population to the suburbs, the increased costs of public services, due in part to inflation, and the migration of taxable businesses to outlying areas have all combined to create severe municipal headaches. Transportation problems and slum conditions have a stranglehold on the major U.S. cities and the effects of planners, bureaucrats and civic leaders have so far availed little.

Against this background, the racial partitioning of the urban landscape is often like the last straw to hard-pressed city leaders, and a cry of "Oh, no! Not this, too" frequently attends the rising tide of statistics on non-white population. Perhaps this reaction is not too surprising. Big-city community leadership has traditionally been very reluctant to put its confidence in minority groups.

But, regardless of their fears, the story of the contributions to urban life by non-whites has only begun. During a trying period of urban change, many big cities may soon find that the Negro population of the older areas will be the strongest prop of the residential real estate market. The non-whites are a young age-group, with their earning future before them. They will, by virtue of their residence in the city, have increased access to excellent educational institutions. Furthermore, the political machines of the cities have in the past been the vehicles for advancement for many minority groups; these are still available, in somewhat streamlined form, for the training of Negro leadership.

In short, it must be remembered that Negroes in Northern cities are the inheritors of more than segregation, and their use of city resources and institutions may in years ahead astonish the critics who are dejected by today's population changes. This does not mean, of course, that the battle against segregation should slacken. Unless the trends that work to solidify segregation can be checked, the promise of Negro urban achievement will necessarily be fulfilled in a fitful fashion. And if urban Negroes have to struggle every step of the way to achieve cultural and economic progress, the process is likely to produce lasting bitterness that can only be harmful.

THE CHURCHES in the Northern cities are beginning to comprehend the nature of the challenge we face, and one denomination after another has formulated and proclaimed clear policy on this matter. Educational programs and pastoral efforts to adjust church life to the realities of the situation are spreading, and this is important, for only the churches can really get to the depths of the race problem, into

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the areas of the informal local community, the family and personal life.

Here the Catholic Church is in a unique position. For the first time in its history in North America, the Catholic Church faces the race question in massive numerical terms in the strongest centers of Catholic organization. In this confrontation Catholicism has certain advantages. Its strength is overwhelmingly urban. Its doctrine is unified, and its record in race relations fairly good compared to other denominations. But there are real problems too.

Heavily Catholic neighborhoods have given little evidence of stability in the face of racial change, and in some cases have produced violent incidents and agitation. The lack of conscious Catholic lay leadership in community life is a definite handicap. Clearly, a great effort will be required if Catholics are to make a break with the tradition that imposes social ostracism upon colored people. Yet it is essential that this break in the prevailing pattern be made.

Freedom in the North is compromised by the increasing degree of segregation. Furthermore, if we Americans cannot solve our racial problems in the areas where democratic dispositions and resources are strongest, where are we able to solve them? And if we do not succeed, we will continue to suffer the international reproach that accompanies the contradiction between the high ideals we expound in theory and the offenses against justice we tolerate in practice.

In the historic struggle against racism, our churches, our civic leadership, and all our most cherished institutions are deeply involved. If the South retreated into history, in order to preserve the racial patterns of the past, the North cannot and should not do this. We must bring down the walls that separate man from man and race from race.

LEGENDARY LAND

A Stranger in Spain

by KATHLEEN CRAIG

IT SEEMS THAT no one is ever fair to Spain, whose situation is somewhat like the situation of the Church. She is always viewed unfairly—those inside blinded by love, those outside blinded by misunderstanding. The very word Spain may cause a stiffening of backs in many groups; to many people it means pride, inquisition, cruelty. But Spain as a subject of conversation is never dull. Quite the reverse: whatever the response may be, Spain is apt to be a topic of biting interest.

The story is told that when St. James died and went to heaven he asked God for a special favor; he asked that Spaniards would always be the handsomest and the wittiest people in the world. The request was granted. But then St. James went too far. He asked that Spain be granted good government as well, and the Lord, in punishment for this presumption, decreed that Spain would never have any government at all.

One inclines to believe this legend when one has lived in Spain for a while. Certainly the people are beautiful and intelligent, all of them. All levels of society seem to have noble qualities of mind and heart and manner. As Salvador de Madariaga has said. "Illiterates may speak like Seneca, sing like Blake and behave like Louis XIV." But as to good government, one believes that part of the story too. It looks as if they never would have it.

Most of us started thinking of the political situation of Spain only when the agony of its civil war had begun. Our correspondents on the spot, necessarily men of action, were too much concerned with the war itself to be philosophers or historians or even economists. They could not tell us what had really caused Spain's convulsion; they could only keep us informed as to how the battle was going, and try to convince us that the side they were reporting from was the right side. We hung upon their words during those ghastly years, but we could not understand how anything so horrible could come about in Western Europe. After a while, in a kind of weary anger, we said "a plague on both your houses."

Finally, when maybe a million people had been slain, we thanked God for the sad peace, the newspapermen came home, and Spain receded from the front pages. But 1936 is not long ago, and the bitterness remains. The earth works around Madrid are still visible, along with other scars of battle, and the memories of atrocities linger on in the minds of all the older people.

Now, of course, the great invasion is taking place in Spain, the invasion by North Americans. The South Americans have always been here; it is their spiritual home. But now, throngs of young, self-confident

Mrs. Craig, a frequent contributor to The Commonweal, recently returned from a trip to Spain.

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friendly Americans are pouring into the cities and towns of Spain. All the hotels seem to have learned of the great American institution, the martini, and the preposterous price the American is prepared to pay for it if he has to.

Good things may come of this American invasion, but one very bad thing has resulted. The highly paid soldiers, and the thousands upon thousands of wealthy tourists, are causing a runaway inflation. This inflation is a nightmare for all those who are not profiting by the tourist business, and real suffering is being experienced by the millions of persons living on pensions. It is an old, old story, but always a sad one. The poor have become poorer as fresh money has started to circulate in Spain, a country where there was little money before.

So great is the influx of North Americans that it seems as if Madrid and Barcelona will soon, like Paris, be thoroughly Americanized. Yet it will be a surface similarity. There are things in the Spanish character, and in the land itself, which will render Spain wildly different from all other countries, and for many years to come.

FOR ONE THING, there is the terrifying dryness of Spain. The river beds in the great heartland of Spain are dusty much of the time. The dryness is everywhere, making the traveler feel guilty at using water for the bath. To cope with the heat and dryness the poor country people have only their public wells, one to an entire district. (How do they maintain such good grooming?) One marvels that the land is productive at all, but it is very productive. The desolate, dry countryside of Burgos, for instance, produces surprisingly large harvests of wheat. (Our guide told us that Burgos, a place of many monasteries, is known for its production of bread and prayer.) In some areas, at certain times of the year, electricity is shut off for three days a week in homes and factories because of the lack of waterpower. Even Andalusia, lush and fertile as it is, suffers absolute drought in the summer. The parched countryside is hard for the stranger to bear if he enters Spain from the North. It has a sad, mystical, other-worldly look, much painted by the great Spanish painters. The aridity is the explainable part of what we see.

But worse than the dryness of Spain, far worse in terms of any hope for material prosperity, is the fact that the men do not work. It would be funny if it were not so tragic. Spain's great need is for men of brains and energy and intuition such as have given the United States its everyday comfort.

Spain's wants—the lack of water and oil and gasoline—might be offset by the splendid natural resources, such as the wealth of minerals, if the persons with industrial genius could only be found. But industrialization means organization and organization means cooperation. There is not much interest here in cooperation, or even in work.

The hard-working man is no one's hero. *El Cid* is still the ideal of the Spaniard; he is brave, generous, chivalrous, sober . . . and idle. The matador, I think, is a true Spanish type—graceful, brave, beautiful and individualistic. Only in a bull ring, one imagines, could six men manage to march to music and all be out of step.

Not unrelated to this passion for individuality is the fact that there are probably as many political parties in Spain as there are persons. Rarely will Spaniards unite in a common effort. Indeed, unless he is deeply stirred, the Spaniard is likely to regard effort of any kind as somewhat undignified, even a little foolish. In a land where work is not a virtue, even political organization just does not get started.

What is the prognosis on the political and economic level? Poor. Franco is only tolerated. He does not seem to be venerated by any group, but then he never was loved in the same way that Hitler or Mussolini were loved. And when he goes, there is sure to be trouble. Spain remains, of course, a constitutional monarchy, even though it has no king, and upon Franco's resignation or death the royal family will return. Even now, rooms in the Royal Palace in Madrid are being readied for the return of the very young man who will be king. But the ministers who will serve the king are the men who are now administering the Franco government, and they are hated.

Perhaps the best thing to be hoped for Spain is that Spanish apathy continues. In some places, however—Barcelona, for instance—one gets the impression that hatred and anger are overcoming apathy. At any rate, the prophecy in the St. James' legend goes on fulfilling itself.

SENTRY

The poets are weary and the wine is weak
The warblers in the window have gone south
With such a lack of will or wonder that
Snows have caught them on the wing.

And as their frozen cadence cracks to prose
I learn the mystery of verse that dreaming
Beneath the snows, thrusts its curse of love
At equinox of holiness and sun.

Bless these mad poets who compose our future
With spare, hoarded words, for they remain
And, flapping in the dust beside the
Temple door, they dare to sing their psalms
From a hunger mouth, and do not consider
Going south.

PIERRE HENRI DELATTRE.

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A CATHOLIC FOR PRESIDENT?—II

SOMETHING *must* have been wrong with Senator Kennedy's rhetoric when he answered the questions put to him by a *Look* reporter or he would not have been jumped on by so many Catholic editorialists. But as I read the statement again, I found it more and more satisfactory and thought less and less of the criticism it received in the Catholic press.

Much of the criticism was based on his statement that "for the officeholder, nothing takes precedence over his oath to uphold the Constitution." This, it seems to me, is an unexceptionable position. Any potential candidate who said less, would suggest a threat to orderly government. No matter how conscientious the man who holds it, a *l'état c'est moi* concept of the presidency, or an inner-light interpretation of Constitutional demands, should disqualify anyone who seeks the office. I know I do not want my elected officials to go around breaking their oaths of office in order to serve the private dictates of conscience.

That is not to say that officeholders should act contrary to their consciences. It is to say, though, that if officeholders cannot conscientiously uphold the Constitution and keep faith with their oath to do so, they should cease to be officeholders. They should resign.

The Catholic editors were especially aroused by Kennedy's position on Federal support for parochial schools. He made several comments on this subject. Only one expressed a personal opinion.

He said that such support is "unconstitutional under the First Amendment as interpreted by the Supreme Court." This happens to be true. He added that "as for such fringe matters as buses, lunches, and other services, the issue is primarily social and economic and not religious." This also is true. At least fringe-benefits have been regarded this way by the Court, and the Catholic spokesmen who urged that they be granted described them the same way. It was the P.O.A.U. crowd which held that they represented aid to religion.

Because a practice is seen as unconstitutional by the Supreme Court does not, of course, mean that the Court will never change its mind about it. For many years enforced racial segregation in public schools was upheld in the Court as being consonant with Constitutional doctrine. That decision was changed in 1954. But it is for the Court to interpret the Constitution, not the President.

Apparently, Senator Kennedy does have an opinion on the Court's current reading of the Constitution as it would affect federal aid to parochial schools. He agrees with it. Whether he was for it or against it, however, could not affect his actions as President so long as he felt bound to uphold the Constitution. But as a Senator and potential Presidential candidate interested in questions of constitutionality, he stated his opinion to *Look*. It is this: "I'm opposed to the Federal Government's extending support to sustain any Church or its schools."

On the first point, I think he would get almost universal support. I do not know of anyone who is looking to Federal support of the churches. On the second point, Federal support of parochial schools, opinion is divided. Though both Cardinals Spellman and Cushing have said that they would not press for governmental support of parochial schools, there are Catholics who make out a good case for it. They base their case on the parental right in education and the requirements of religious liberty. They hold that not only is governmental assistance to parochial schools in keeping with the First Amendment, it is actually required by it. I do not know whether Senator Kennedy is familiar with their argument. But whether he is or not, his position in *Look* is not the position of these Catholics.

The point though is that it is gratuitous for anyone to suggest that Kennedy has taken his position on the matter either because he is, or because he is not, a Catholic—or that he has done so in order to "appease bigots." Although all Catholics would agree on the parental right in education, it is a long jump from there to state support of parochial education. This question is political and constitutional. As a Catholic and an American, Kennedy is perfectly free to take either position on the matter—and he can do so quite sincerely. By the same token, the Supreme Court Justices who will eventually have to make the decision about it will be reaching a political and constitutional, not a theological, conclusion.

One's position should not be determined by tribal affiliation or religious prejudice. That, it seems to me, is what Catholic spokesmen who are proponents of Federal aid are forever asking the public and the Court to do. It seems hardly consistent, though, for some of the same people to show such pique because a Catholic Senator goes along with the current opinion of the Court and not with theirs.

Because of the mighty outburst in the Catholic press after the *Look* article came out, the impression is abroad now that Jack Kennedy might make a good President, but if he does, it will be despite the fact that he is a Catholic. If Kennedy took the advice so freely given to him in the Catholic press, some people have concluded, not without reason, he would show less respect for the Constitution than a free people has a right to demand of its leaders.

JOHN COGLEY.

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The various functions
of the avant-garde journal

The Critical Life

by RICHARD GILMAN

THEY WERE entitled *Blast, Broom, Secession, Partisan Review.* There was even a magazine called *Death.* Periodically we like to give our avant-garde journals names that reflect our extreme dissatisfaction with the status quo; it is the way we announce that we want to sweep clean, break away, bring down the walls and take sides, even, temporarily, against life when it seems to be in the wrong hands. But at other times and in different moods we look to the little magazine as to a lighthouse, an oasis, authentic bread in a bakery full of ersatz. Or else, in the manner of T. S. Eliot or the Fugitives, we employ it as a watchdog, setting ourselves up as sentinels, full of a lonely dignity and standing guard over culture and true values in our quarterlies as over a dwindling, but possibly renewable, treasure.

In any case, the little magazine, the non-commercial, disabused, non-prostituted repository of ideas, perceptions and creative breakthrough, the home of *seriousness* in writing, has never been able to exist, in the English-speaking countries, without severe self-consciousness touched with guilt. It is as though seriousness were a perversion and its upholders under a stigma, so that the literary review is forced to struggle to live in our culture like a virtuous woman trying to maintain residence in a red-light district; it is she who appears to be, and even feels herself in some way to be, the sinner. Even today, when the little magazine so often shelters under the sponsoring wing of universities irreproachable as dowagers, the secret sense of shame persists. Not unreasonably; society has not really changed its mind.

These reflections are occasioned by a revived awareness that in France the literary review holds its existence in a significantly different manner, with far greater assurance and less need for continual justification, knowing that its *raison d'être* is generally upheld and that it has a measurable effect on society. And this in turn mirrors the position of the writer in France, who knows that his profession is esteemed and that what he produces is, as Hugo said and as most Frenchmen at least unconsciously acknowledge, "civilization itself." To be thought of as the conscience of the nation is to be less likely to have a bad conscience oneself; to know that along with the engineer and the butter-and-egg man society depends on you to see that things hold up and endure, is to feel a legitimacy that frees you from the distractions of having always to re-establish it.

From the NRF, edited by Justin O'Brien (Farrar, Straus & Cudahy, $5) will make all this clearer to American readers, some of whom may feel a certain skepticism, having come lately to think better of their own culture and been advised to stop following the Gallic lead. (It is not, of course, a question of superiority, only one of psychological and historical difference, an understanding of which can profit us greatly.) For this collection of forty-five essays from the *Nouvelle Revue Française* exhibits the French literary and critical mind in all its range, exactness and spontaneity, and above all in the incomparable freedom it enjoys to make a gift of itself without apologies or stammerings or defiance.

From 1909, when it was founded by a group around André Gide, until it suspended publication in 1940 (it was revived under Vichy control, then after the war resurrected again along its original lines but with somewhat lessened influence) the *NRF* was, as O'Brien says, "the literary organ of a whole generation." Two overlapping literary generations, actually, and what generations! Gide, Proust, Valéry, Claudel, Malraux, Montherlant, Larbaud, Giradoux were regulars, coming to their full powers or making their debuts and maturing in the pages of the review. Mauriac, Cocteau, Marcel, Maritain, Bergson, Perse, Michaud, Sartre were frequent or occasional contributors. Besides these men the *NRF* regularly printed the critical work of brilliant writers less well known to us—Albert Thibaudet, Jacques Rivière (who was also the review's greatest editor), Denis Saurat and Jean Prévost. Among them all they defined and partially created an epoch of the mind and, since no one was doing it better, the *NRF* became the model for literary reviews not only in France but everywhere. Yet what a difference between the essays here and those which are regular fare in our reviews. It is one of the ironies of our youthfulness in

Mr. Gilman writes frequently on literary and cultural matters for this and other publications.

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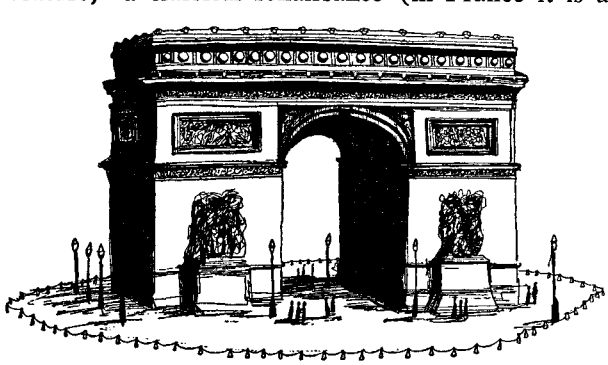
matters of the mind that when we are not being lyrical about them we tend toward fierce professional earnestness, tackling our subjects in armor so heavy that everything sinks together.

NOTHING COULD better demonstrate the deeper unity between literature and life in France, the fact that there literature never has to begin to exist or be validated but only to renew itself or change, than Jacques Rivière's re-definition of the *NRF's* aims in its first post-World War I number, June, 1919, with which the book begins. It is an essay that also implicitly establishes another advantage of the French writer: he is related to his ancestors in a way that provides equal scope for rebellion or absolute fidelity and, most fruitfully, for a simultaneous practice of both.

Rivière begins by asking men to be their most authentic selves again: ". . . we are no longer concerned with victory, but with restoring spontaneity and pertinence to thought, with reconstructing truth." *Restoration, reconstruction*—language that implies and preserves continuity and the most living tradition. He goes on to speak of France's "incredible, paradoxical sincerity," her "purified" literature, the "most free from hypocrisy that any nation can produce." His judgment is a true one, but a temptation; he balances it by the humility with which he dedicates the *NRF* to a perseverance in the line of this virtue of candor and honesty.

Nowhere is there any suggestion of alienation from the main body; in this essay, as in almost all the others, the mind deals with society, with art and with other minds as from within a family—close or quarrelsome but sharing the same blood and incapable of forgetting one another's face. The gain is inestimable; it leaves one free for the essential search, free from having to establish one's credentials or identity and from the guilt that comes from stepping out of a house before you have made good your right to live there. "I do not seek, I find," Picasso said, and perhaps it is only possible to say this when you live in a culture where it is so natural for some men to explore that the action becomes invisible and only the discoveries remain.

At any rate, when Rivière detects a new direction in literature, "a classical renaissance (in France it is always a process of being born *again*), not textual and purely imitative . . . but a deep, inner classicism" (something that has been partly realized since the prophecy was made), he sees French writing being freed from the over-long reign of Symbolism and from the diminishing returns of "psychological notation," but he does not clamor for a clean break, with all the impoverishment that would entail, nor does he feel that literature is about to be released into the beginning of everything true, valuable and heroic. He is the heir of symbolism and of psychology in the novel and he is neither overprotective toward his inheritance nor eager to squander it, but freely able to relinquish part of it and strengthen the rest with new capital.



THE PROBLEM of the relation of tradition to the present moment, or to the individual talent, is one that troubles us greatly but troubles the French less because they have been able continually to restate it and hold its terms in equilibrium. Marcel Arland, in a brilliant essay centered on other things, gives a fresh, marvelously succinct formulation. "For the thinker," he writes, "there is no other order than that of yesterday; anarchy is the denial of that order. Yet in the degree to which thought is fertile and avoids playfulness and suicide, it is a search for a new order."

It is much more difficult for us to live with this sort of contradiction than for the French; because we are younger, less psychologically fortified and socially legitimized, we have to take sides. That we manage to produce a worthy literature should not blind us to how deprived we have been because of always having to deal with partial truths in our work and with the most shattering ambivalence in our lives. How much unnecessary, socially derived suffering has come to us as artists—from Poe's agony to Whitman's shame and Crane's suicide and Faulkner and Hemingway having to play the fool. There are other factors involved than that we are forever swinging between defense and attack, between a shame that leads us into irrelevance and a pride that cuts us off from most of our resources, but that is at the center. French writers have of course felt abject and committed suicide, but they have known that art provides its own measure of anguish and they have not been pushed from behind.

It is in their freedom to sustain and make use of contradiction and paradox that the French surpass us; perhaps if, along with our energy, we had such freedom we would astonish them instead of being merely refreshing. And the vigor of their writing has, too, in their capacity to call upon all the assets of the mind without slighting any, as *From the NRF* so amply proves. French criticism has rather a bad name in some English and American circles, but when all our wonderfully subtle and precise instruments of semantic and psychological investigation have worn themselves

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down and perhaps not narrowed the gap between art and all that art makes use of and is at the same time addressed to, humane, non-technical criticism such as this may turn out to have been more useful.

André Lhote on Picasso: ". . . he is above all to be praised for having had, after Cézanne, the boldness to express, instead of the usual objects, the thousand plastic deities accompanying them, which remain invisible to the eyes of distracted men."

Jean Prévost on Mauriac: ". . . . these books, although outside the normal course of life are not for that reason less human or dramatic. A child asked in amazement: 'Can calamities occur during vacation?' Indeed, yes, the worst ones; it is precisely out of such calamities that Mauriac's dramas are made."

Rivière on Romanticism: "All the literature of the nineteenth century is a vast incantation toward the miracle."

Malraux on D. H. Lawrence, Claudel on Mallarmé, Thibaudet on Proust and on "Modernism" in literature, Benjamin Crémieux on Giradoux, Breton on surrealism and Jean Wahl on Bergson—these, too, as well as the essays on social and political questions, possess this quality of using art to illuminate art, and life, life.

IT IS THAT kind of criticism. A criticism not lacking in exactness or the knowledge of how to use the discoveries made by other disciplines, but a criticism of *total* sensibility, employing metaphor, anecdote, declamation, surprising us, encouraging us and putting something into our hands. It is a way of regarding literature and life evolved from the central qualities of French civilization itself: its power of training the mind to a totally human exercise of itself, and its perennially renewed accommodation of the possibilities of existence, the depths, the heights and the latitudes.

We are children next to this, forever excluding, standing in the corner. How much richer our art and thought would be, for instance, if they took account of Christian experience, if only to struggle against it? If they were freer to know that, as Gabriel Marcel says in one of these essays, "the concrete and the spiritual can only be salvaged together?" If we could see innocence and experience together, love and law as interdependent, accept catastrophes during vacation and the thousand deities behind the visible?

We will not come into this easily, and since one of the preconditions is that society and its voices learn their need for one another, it is not entirely in our power. But we needn't mourn or apologize any longer. We have covered some ground. The French had a head start, but the point, after all, is not to catch up with them but with ourselves. With our potentialities as creative men, that is; the shapes this consummation will offer us will amaze us with their comprehensiveness and fertility.

THE SCREEN

SIGNIFYING SOMETHING

IT WOULD BE interesting to know what William Faulkner thinks of the movie made from his 1929 novel, *The Sound and the Fury,* but not particularly significant. The script, exceedingly well written by Irving Ravetch and Harriet Frank, Jr., was inspired by the novel, but it makes no pretense of being a strict cinematic translation. A literal transforming of the book into movie would be practically impossible anyway, since most of the book is told in the first person by three different people, one of whom is the mute idiot uncle, Benjy. In the film the central character, though by no means the most important, is Quentin, the niece, an adolescent struggling into womanhood and also struggling to escape from the decadent Compson household where she was raised unloved and unwanted, an illegitimate child deserted by her mother. Joanne Woodward plays the girl with a touching sensitivity that combines yearning, rebellion and confusion in nice proportions.

Jerry Wald has given "The Sound and the Fury" an excellent production, with fine color photography and with sets that reproduce the Jefferson, Mississippi locale, and he has peopled Faulkner's Deep South with an outstanding cast, skillfully directed by Martin Ritt. Yul Brynner has the difficult role of Jason, who came to Compson mansion as a shy boy when his mother (Françoise Rosay) married Quentin's grandfather and now dominates the family. John Beal plays Quentin's alcoholic uncle with an insouciance fitting to a dreamer whose interest is only in the past, and Jack Warden is extremely moving as Quentin's mentally-feeble, physically-strong uncle who is affectionately cared-for by a nice little Negro boy. The wisest and often the most sane force in this erratic household is Dilsey, played with dignity and warmth by Ethel Waters. As the outsider who arouses Quentin, Stuart Whitman successfully makes the carnival man a physically-attractive, morally-weak bounder. But the film's most impressive performance is done by Margaret Leighton as Caddy, Quentin's mother, who returns after many years ostensibly to see her daughter but actually because, as a worn-out woman of the world, she has nowhere else to go. Her performance, occasionally reminiscent of Vivien Leigh's in "Streetcar Named Desire," magnificently captures the past, present and future of a once-proud fallen woman who wants to change but won't.

All in all, "The Sound and the Fury" is a good film, even if its deviations may offend Faulkner enthusiasts. They really shouldn't be too disturbed, since the movie, except for the finale, has caught the spirit of the book very well. The film has its faults—it should, for ex-

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ample, have explained the relationships of this mixed-up family much earlier, and its parts are better than the whole—but it is an interesting picture.

AUDIENCES who prefer more action in their films, with plenty of rough stuff and violence, may find "Rio Bravo" to their liking. The screenplay by Jules Furthman and Leigh Brackett is somewhat talky for a western, but Producer-director Howard Hawks peps it up with gun play, fisticuffs and physical energy—displays that occasionally get out of hand and are definitely not for the faint-hearted.

The story of "Rio Bravo," though well-packed with suspense, is dragged out too long for such familiar material. It concerns a Texas sheriff who has in his jail a brutal murderer whose big-rancher brother has bottled up the town. The sheriff, played by John Wayne with a lethargy almost as stolid as Gary Cooper's, cannot get out with his prisoner, and neither can help get in. The sheriff's only assistants are his elderly crippled deputy and a new deputy whose efforts to stop drinking sap most of his strength. In these roles, Walter Brennan and Dean Martin almost steal the picture and certainly give it most of its human drama.

A few feeble stabs at romance between the sheriff and a woman of dubious reputation (Angie Dickinson) are more silly than believable; and Ricky Nelson, exuding charm and a few songs, is thrown in as a baby-faced gunslinger to win the teenage trade. But what with its bloody violence and other problems, "Rio Bravo" is hardly entertainment for young people. The picture's color photography is good; and moviegoers who haven't already got their fill of westerns on TV may enjoy seeing Sheriff Wayne and his boys battling it out with this set of vicious villains.

IN HIS NEW picture, Bob Hope tries desperately hard to kid the whole school of modern westerns. But for all his efforts, good timing and clever wisecracks, "Alias Jesse James" is a rather sluggish comedy. Director Norman Z. McLeod fails to give the satire the light touch it needs; and Wendell Corey as James, whom insurance agent Hope follows to Missouri after selling him a policy, and Rhonda Fleming, as James' girl and beneficiary, are no great help.

The picture does have some good gags, and Hope makes the most of them—in the absurd poker game with Jim Davis, or in the zany party at the James house where the little Truman boy is practicing on the piano, or in the big shoot-out on Main Street when our hero is helped by such sure-fire western protagonists as Ward Bond, Roy Rogers, Hugh O'Brian, James Arness, Gary Cooper (complete with "Yep" and "Nope"), and several others—including Bing Crosby, who isn't a boots-and-saddle boy at all but realizes his real-life pal needs assistance. Bing was absolutely right, unfortunately.

PHILIP T. HARTUNG.

BOOKS

A Lesser Known Star of the Anglican Pleiades

THE IMAGE OF THE CITY AND OTHER ESSAYS. By Charles Williams. Oxford. $6.

By LAWRENCE R. DAWSON, Jr.

CHARLES Walter Stansby Williams, who died in Oxford in May, 1945, was, from about the middle thirties until his death, one of the lesser known stars of the Anglican Pleiades which includes T. S. Eliot, C. S. Lewis, the late Dorothy Sayers, and W. H. Auden, to name the larger luminaries.

But though they have shone more brightly, at least some of their light has come from Williams himself. And they admit it. A novelist, Williams stimulated Lewis's trilogy; a poet and dramatist, Williams is considered the source of at least some of Eliot's ideas and devices; a critic, Williams inspired Sayers' translations and criticisms of Dante; and a lay theologian, Williams was of some influence in Auden's return to the Anglican Church. Williams was also a biographer, essayist, reviewer, editor, teacher, lecturer, spiritual counselor, and, in Eliot's terms, a "modern saint."

In the Introduction to *The Image of the City,* Mrs. Anne Ridler, one of his pupils and herself a poet and dramatist, has written the best available biographical sketch of Williams and a highly informative critical survey of his thought and poetry. The collection which she presents is selected mainly from his essays and reviews (many of which appeared in *Time and Tide, The Dublin Review,* and *Theology*), though she also includes a poem and a dialogue which were printed in magazines, as well as some previously unpublished Arthurian Notes and five Collects Composed for a Marriage.

The difficulty of classifying the lesser writings of a man whose interests and writings were so varied is apparent from the titles of the divisions which Mrs. Ridler has chosen: Literary Subjects, The Incarnation, The City, Pardon and Justice, Exchange and the Affirmative Way, and On the Arthurian Myth. But the order of these titles is significant: Williams's first interest was poetry, his final interest was specifically the Arthurian matter, and uniting and informing all his creative thought were the doctrines of the Christian Faith.

His first book, a collection of poems titled *The Silver Stair,* was published in 1912. It is of note that Wilfrid and Alice Meynell financed this first publication of the young poet, for, although he remained a

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devout Anglican all his life, his poetic skill and his glowing faith gained the respect of these Roman Catholic writers at the outset of his career. And he retained that respect throughout his life. G. K. Chesterton, though apparently not personally acquainted with him, printed a number of William's contributions in *G. K.'s Weekly* in the mid-thirties. But Williams's faith and works were highly regarded by others, too. Indeed, his life was an example of what one hopes may now become more general in our day, the best kind of catholic ecumenical relations.

Basic always to Williams's thought was the dogma of the Incarnation, and his writings were explorations of the implications of that dogma. Two of the implications which are particularly associated with his name are what he called "co-inherence" and "exchange." The former derives especially from the doctrine of the Holy Trinity, and the latter is an application of this doctrine to the fact of everyday relations between men: "we live in and from each other." These are the fundamental themes which he develops with uniquely compelling force and beauty in all of his writings.

Examples might be taken from his "A Dialogue on Hierarchy." It is a discussion by two men and two women of "degree" and "equality," or "the Hierarchy" and "the Republic." Are they necessarily opposed? "There need be no schism . . . between degree and equality unless egotism sets out to make it. The Mother of God was not an apostle, yet the apostles were—only apostles. Do you suppose she and they wrangled over equality?" And again: "The classless Republic is a republic of hierarchies, and each hierarchy is the flashing out of ranked equalities." And again: "The dialectical stress of opposition is hopeful of some new result beyond; but co-inherence means union, and the result here and now."

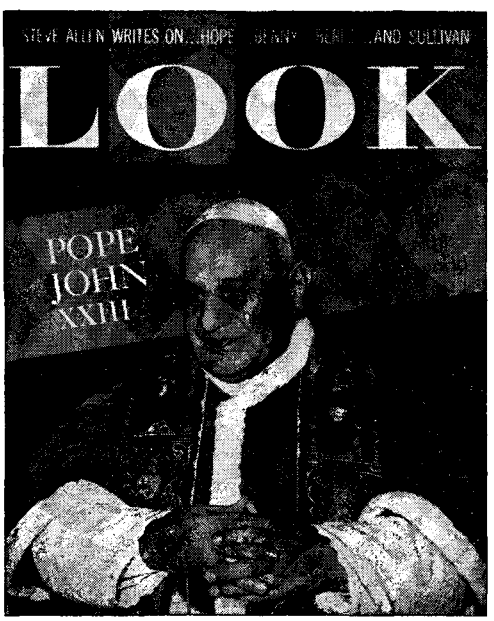
The appraisal of Williams's writings has been consistently inconsistent; this has been true from the appearance of his first works, which were described as brilliant and baffling, original and difficult. Some have agreed with C. S. Lewis that "it would not be absurd to guess that he will in the end stand as the great English poet of this age"; others have reacted to the claim as if they had, somehow, been personally insulted and have sought out "heresies"—poetical, political, and theological—in his efforts to affirm gaiety and glory in an age which seems bent on their demolition.

Nearly everyone, though, who has read but a few of Williams's works agrees that his writings in one genre help to illuminate his writings in another. Apart from the considerable intrinsic values of the present volume, it has this further value of providing an excellent introduction to his other works.

POPE JOHN

breaks with the past

In a few short months Pope John XXIII has made major changes in the policies of the late Pius XII. How will these changes affect the Church in America? Will Cardinal Spellman's relations with the Vatican be as intimate as in the past? Will the Pope allow his Bishops to rule? Read the answers in the new issue of Look Magazine, and see Look's striking color pictures of the Pope and the Vatican.



Man and Scholar

THE GOLD OF TROY. By Robert Payne. Funk & Wagnalls. $3.95.

By MORRIS PHILIPSON

THE INFORMATION which this book restates is not new; there have been good biographies of Heinrich Schliemann written before. He was born in a village in eastern Germany in 1822. By extraordinary industry, he pulled himself up out of poverty and made three fortunes—first in indigo in St. Petersburg, then out of gold in California, and with munitions during the Crimean War. His early accomplishments in learning languages subsequently brought him to the scholarly pursuit of philology. But it was his overriding passion for Homer which eventually lead him to archeology and the great discoveries he made at Troy, Mycenae, and Tiryns. He died in Naples the day after Christmas, 1890, and is buried in Athens.

There are enough incidents on the surface of his life—shipwrecks, fires, dangerous world-wide travels, encounters with men of distinction and power, both bad and, then, good luck in marriages—to assure the "entertainment value" of re-

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counting Schliemann's "story." But, since it is interpreted by Mr. Payne more like an epic than like a drama, the biography remains without "catharsis."

Although this book is written with considerable perceptiveness to psychological subtleties, it is almost purely meretricious to highlight the *gold* of Troy, and to make the search for "treasure" in a material sense the organizing principle of the documentation. This is the element of slick journalism in the work. (The attractive "package" is a Book-of-the-Month Club selection.)

There is, of course, a special problem in presenting a passion which is essentially spiritual, despite its manifestations in something as material as archeological diggings. Belief in the world about which Homer wrote served a religious and a psychological function for Schliemann; and his striving for fame as the discoverer of the objective evidence for that civilization, while of immense importance to his "public image" of himself, is not the level at which his "heroic" proportions are most interesting.

There is no psychology of discovery in science, that is, no explanation of the irrational elements in intellectual life. In this case, the author gently implies certain psychoanalytic "bases" without drawing any causal relations. Schliemann's "luck" as an archeologist cannot be explained by the history of his character. It is the very gap between the man and his work which is distressing. As an archeologist and scholar he achieves extraordinary feats; as a human being he remains insufferable.

Schliemann was a cold, selfish, arrogant, demanding human being, insensitive to the feelings of others, and devoid of objectivity about himself. In sum, he appears either despicable or pathetic, depending on the range of your sympathies. He was the kind of megalomaniac who fascinates because "success" keeps him just this side of lunacy. But to have had a personal relationship with him would have been torture.

"Heroically," Schliemann did "find himself"—as the author puts it—by uncovering three Homeric cities. This accounts for his achieving some kind of psychic "wholeness"; but, in his dealings with other persons he achieved precious few, if any, relations with mature values. While the biographer makes no judgment in general, the reader leaves this "entertaining" book with the questions about "What price cultural achievements?" distressingly stimulated and unanswered.

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ONE HAS the feeling, after reading Howard Nemerov's collection of fourteen short stories, that one has been in a grotesque assemblage. But unhealthy might be a more apt word, for all these characters are involved with the rudimentary health-problem of life, whether or not they are even alive. It is reality itself which is improbable, inhabited by people who have given away (or failed to claim) their being and have received in return only a temporary and fictitious identity. Mr. Nemerov's characters are, for the purpose of dramatization, subjected to a sort of existentialist shock treatment to see whether they will, like living organisms, react to stimuli. They have, for a moment at least, to open the door and, when they do, in walks the world tracking dirt and saying all the wrong things. "You feel you've been accustomed to insolence, but this is new."

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From "Abraham" to "Yes Indeed, Virginia," from "The Abominable Snowman" to "West Indies," Volume 69, which is completed with this issue of The Commonweal, has covered a wide range of meaningful subjects.

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phlegmatism when, confined by an accident, cast back on his thoughts of "life as a whole," he wishes nothing so fervently as to be able to get up, go back to work, and put such thoughts permanently out of the way. But, once shocked by the force of an insolent truth or fact, it is not possible to escape. One must either, then, live or die. One man, involved in an ordinary situation, suddenly feels that he is "getting in deeper." Deeper! he exclaims with horror. And deeper into what?

Mr. Nemerov exploits his theme with a fantastic array of situations, places and viewpoints and people —all on the brink of life or death. His approaches are imaginative and individual; his intent is obviously universal. At the end of the book, one character says, speaking of his world travels, "All those towns seem a single town in the flickering rhythm of my brain, Nineveh, perhaps, that great city which the Lord spared, as I read once, although there were therein so many persons that could not discern between their right hand and their left hand."

The quality of life is that its weight and pressure must be felt, whether it is demonstrated by pain or act, consciousness that intense discomfort lies behind the impassive face in the mirror, by death; or by a feeling for immortality. It is, in any case, nothing that can, exactly, be talked over sensibly. But it is imperative.

One man may barely know he is alive because of a persistent itch on the bottom of his foot, which may be a sign of life or the beginning of a fatal disease. One lady prays: fear, desire, wrath go away, make me free, "make me as nothing." "All those things are the self. Thou art that, that art thou." Shortly after this prayer, her body is carried off the stage.

One young intellectual, having nailed his hand to the wall to show that he can go beyond pain, finds that it is an irrevocable act. He dies because the hammer has no side to draw the nail out. A mermaid in an aquashow seduces and kills the young lover at the side of the pool while sternly—though a little coyly —refusing him the death he so eloquently seeks. Indeed, Mr. Nemerov's corpses present a ghastly procession. That life which they seek leaves them prey to fatal accident, accidental suicide, babbling idiocy, resigned death wishes. One man asks another what would happen if he stopped caring about the usual things and he answers that he would be dead, he supposes. But this man is scarcely alive, anyhow.

The title story, well-written and softer in tone, is about a man who collects his dreams, though he knows that dreams can't make man immortal, lives in a fantasy and plans to leave his collection to the British Museum. In one of the few shows of humor in the book, he wonders "what the beggars will make of it."

Perhaps the most typical Existentialist symbol is the middle-aged provincial scion who, one day, reflecting on all the cool professional hands that minister to him and on his lonely separation from life, suddenly has a "strong sense of his own flesh, his bodily being, naked inside his clothing; and of the darkness, liquid and mysterious, within the flesh." The result is a severe attack of existential indigestion *(Nausea)*. He attempts to demonstrate to himself that he is alive by contemplating violence, flirting with a waitress, and finally attempting a public suicide.

Crisp and sardonic, Mr. Nemerov seems to conclude that, stripped of their exterior identities, many find life too strong a dose. Thus, the high fatality rate can be accounted for. Those who live, die. Those who merely have an identity can only be said to pass away.

REVIEWERS

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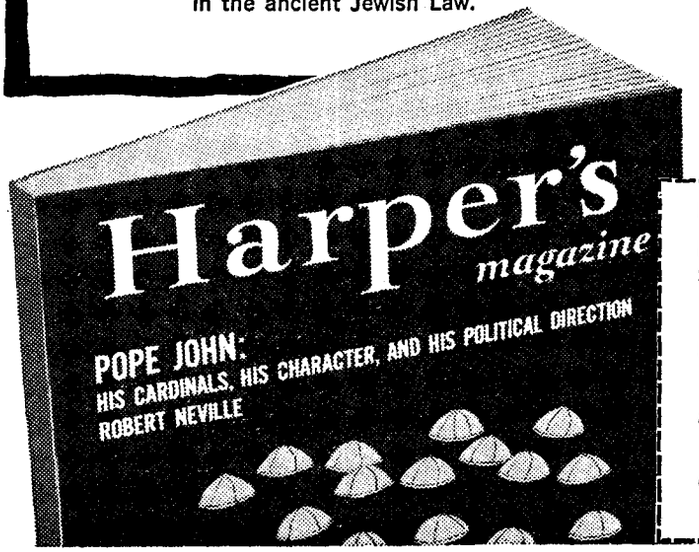

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